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## NOTES.

NOTES ON *J. Q. R.*, VOL. XVI, PP. 290-9.

I HAVE read with great interest Dr. H. Hirschfeld's recent articles, and write to suggest some alternative renderings. All students are deeply indebted to Dr. Hirschfeld for his valuable articles.

## FRAGMENT XI.

Fol. I recto, ll. 5, 6.

<p>"My letter . . . on Friday, O thou whose welfare I desire, well- beloved."</p>	<p>כתאבי יום אלגמעה יא מן . . . בת ען סלאמה וברוך הטוב</p>
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On the translation of this phrase I have to remark : (1) There is no gap in the text between the words "letter" and "on." (2) The proposed restoration "רנבת" in the gap "בת . . ." is difficult to accept as סלאמה ען רנבת ען does not mean "I desire his welfare" but "I do not desire his welfare" (v. Muhit Almuhit). (3) וברוך הטוב can hardly be translated "well-beloved." I think, therefore, that we must fill the gap in בת . . . with the letter ט (טבת or טבת) and the phrase must be translated : My letter [is written] on Friday, the 11th of Tebeth, [myself being] in good health, thank the Good [God].

1. 7.

<p>"I did not <i>acknowledge</i> a letter from you for some time (?)."</p>	<p>לם אקר לכם כתאבא מד זמאן</p>
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I should interpret לם אקר as <sup>אִקְרָא</sup>לִּי as <sup>לִּי</sup>אִקְרָא = "I did not *read*," the writer treating the verb <sup>קָרָא</sup>אִקְרָא as <sup>קָרָא</sup>אִקְרָא.

Fol. I verso, ll. 1, 2.

<p>"By the Almighty, it is my business that the matter takes its course."</p>	<p>ובאלעזוי עליי אן יגרי דאך עלי מא גרי</p>
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I should translate it as follows: "It is very painful for me that matters happened as they happened." The expression ובאלעזיו עלי is a derivation from the verb עלן עליו = to be painful.

ll. 3-10.

"But I say again that it is perhaps (as you say). I hope, however, that it will be proved that you acted as you did in a moment of perplexity. Though the people were excited at the sight of the new moon, you did not find either ... or ..., except in what you did.

ולבני ארנע פי הדיא אלי אן אקול  
לעלה בל ארנו אן יכון. אנכם אנמא  
פעלתם דלך חין תחירתם ואן האנת  
אלעאמה ענד רויה אלהלאל פלם  
תנדו מחיצא ולא מסאנא אלא מא  
פעלתמוה.

The translation I propose would be: "But I say again (i.e. But I find the sole excuse for you) that perhaps—and I hope that it is *sure* that—you acted as you did only in a moment of perplexity when the people were excited at the sight of the new moon and you did not find either shift or escape except in what you did."

The gap after יכון is the word "יקינא." The expression בל לעלה and the gradation from probability to certainty is repeated in the same page, l. 15, הוא ענדי יקין and בל לעלכם.

ll. 10-15.

"You mention in your letters, which I have read, that you imagine that everybody in Irāk has acted in a like manner. Perhaps so, as far as you are concerned, but I am certain about the matter. Had it been manifest in your eyes that, &c."

ויקוי מא אקרבה פיה איצא מד  
דכרתם פי כתבכם אלתי קראתהא  
אנכם תוהמתם אן גמיע מן באלעראק  
כדי עמלו ולעלכם בל הו ענדי יקין  
לו צח ענדרם אן אהל...

The first five words are not translated. The translation of the whole phrase is, in my opinion, as follows: "My hypothesis in this matter (i.e. that you acted as you did only because you were forced to do so) is also strengthened by your statement in your letters, which I have read, that you imagined that everybody in Irāk acted in a like manner. But I suppose, in fact I am quite sure, that had it been manifest to you that, &c."

Fol. 2 recto, l. 12.

תתלאפיה must be corrected to תתלא פיה.

l. 10-14.

"But I must write to you . . . | **לכני צברת** | וקד כאן יגב אן אכתב . . .  
I wait, however."

This phrase I should translate: "I ought to have written . . . but I have waited."

Fol. 2 verso, l. 4.

**ספר זכרון ומגלה לדורות** seems to be the *name* of the epistle sent by the Exilarch.

l. 16—Fol. 3 recto, l. 2.

"If a person leads away a com- | **פאנה לו שזין מכא נמאעה אלי**  
munity to the town to join it [s | **אלבלד ליצלונה לכנא מחתנין אלי**  
reprehensible conduct], we want | **ענאיתכם.**  
your solicitude."

There is no verb **מכא** in Arabic with this meaning; **אלי אלבלד** "to the town" is also incomprehensible. The whole of the phrase is not very coherent with the rest.

I suggest, therefore, to translate: "Even if *many of us* (**מכא** = **מנא**) have gone to your town in order to hand them (the letters) over, we would also have required your solicitude."

**שזין** is, in this view, the verb **שַׁחֲמַץ** and not the substantive **שַׁחֲמָץ**; the meaning of **אלי שַׁחֲמַץ** is "to go to."

The writer asks in the preceding phrase that, on receipt of his letters, his correspondents may make proper use of them, and that they may *substitute* him (**גובו עני**) and all the sages of the two Academies. Now, this above phrase is clear.

ll. 10, 11.

"Be not, contrary to this, objects | **ולא תכונו בכלאף דלך אלרה מא**  
of our sorrow, but of pleasure." | **יגמני בכם בל יסרני.**

This phrase, I suggest, should be translated: "Be not otherwise. May the Merciful not cause me grief but delight through you."

I take **אלרה** as the abbreviation of **אלרחמן**. **מא** is here instead of **לא**.

ll. 12-14.

"You should relieve us from this | **פיגב אן תכשפו ענא הדה אלגמאמה**  
*grief* and give up that *practice*. | **ותזילו הדה אלעאר ויועלם אן קד בקי**  
It is known to us that there are | **פי אלבלד אנסן לה מעני**  
people of good sense left in the town."

I should hardly render אֶלְגִּמְאֻמָּה "grief," אֶלְעָאָר "practice." "To us" is not in the text.

The translation I propose is: "You must roll away from us this *cloud* and carry off this *shame*, so that it may be known that there are still people of good sense left in [your] town."

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l. 15.

יִתְּנִי יְחִי = יְחִי.

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Fol. 3 verso, l. 11.

מֵא קר מי (?) פִּי seems to be instead of

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ll. 15, 16.

<p>"We did not lose sight of what is incumbent on us, but every-thing depends on you."</p>	<p>נָחַן קר זְרִנָּא מֵמָא יָבַ עֲלֵינָא וְאֵלְאֵמֵר מַעֲלָק בָּבָב</p>
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זְרִנָּא מֵמָא יָבַ עֲלֵינָא is the literal translation of the Hebrew expression: וְצִאֵנוּ יְדֵי חֻבַּתֵּנוּ and the phrase would thus mean: "We have done all what was incumbent on us, now the question depends on you."

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#### FRAGMENT XIII, l. 3.

קֵאל נֵאמְעָה I should render: "The compiler (author) says" and not: "He says: The whole of this is, &c." (p. 295, l. 14).

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*Jerusalem.*